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THE LATE HOLY FATHER POPE BENEDICT XV¹

And I say to thee: That thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven.—Matth. xvi, 18-19.

Your Grace, Right Reverend and Reverend Fathers, dearly beloved brethren:

The Catholic Church mourns today the world over, the loss of her head—Pope Benedict XV, who for eight years has governed the faithful wisely, charitably, and successfully. Full of days and of merits he has laid down the heavy burden of his exalted office, and gone before his Creator and his Judge to render an account of his stewardship. There is, therefore, at this moment no longer a Successor of Saint Peter. In other words, the normal life of the Catholic Church is arrested, her unity is in peril, and with it the security of her doctrine, the vigor of her discipline, the entire continuity of her religious life. For to Peter alone was it said, "Feed my lambs, feed my sheep," and again, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." To Peter alone was given the power of the keys. Therefore, when his place is vacant the Catholic heart is oppressed by fear and anxiety until the good news goes forth that there is again a Bishop of Rome, again a successor of Saint Peter, and as such heir of the divine promises and Vicar of Jesus Christ upon earth.

¹Discourse delivered in Baltimore Cathedral, January 26, on the occasion of the obseques of Pope Benedict XV.

How could it be otherwise? It is through the Pope that we come regularly into contact with the Divine Founder of our religion, and that the Holy Spirit enters into our lives as members of the one true Church. It is through the Pope that we know the Catholic Church of today to be identical with the Church founded by the Apostles. It is through the Pope that the history of the Church appears as a prolongation of Calvary: as a body they have only too well verified the sublime word of St. Paul, fulfilling in their own persons whatever may have been lacking to the sufferings of Christ.

It is through the Pope that the Church appears from age to age as one, holy, Catholic and apostolic, and that her glorious history takes on for us its real meaning and uses.

When Benedict XV was chosen, the world was entering on a war disastrous and exhausting beyond belief. His devoted flock was arrayed in hostile camps and the field of battle was largely in Catholic countries. The ordinary direction of Catholic life, the daily solicitude of all the churches, was everywhere seriously impeded. Mankind was deeply stirred to the ends of the earth. And as the conflict deepened, the old political order of Europe was threatened. Ancient and powerful states, great empires and kingdoms, collapsed amid unspeakable carnage and ever new horrors of war. Wherever the new pope looked, the Catholic religion was imperilled, and he might well believe that never had graver responsibilities fallen to the lot of any pope. Guided and comforted by the Holy Spirit, and sustained by the perfect unity of the Catholic Church and by the prayers of his world-wide flock, he met all the complex problems and trying situations which every day clamored for solution.

During the war he never ceased his efforts for peace. Formal appeals to the belligerents, public prayers, definite proposals of peace, he neglected no opening that promised success, nor was he cast down or humiliated by failure. From the beginning, he set himself to mitigate the extraordinary sufferings of the war, particularly the lot of prisoners, the cares and anxieties of their families and the ravages of famine. In the enormous literature of the war no page stands out so splendid and consoling as that on which are inscribed his tender and fatherly appeals for the starving children of Europe.

During the first half of his pontificate, the Vatican was literally the clearing-house of the sorrows and sufferings of the world. Catholics and non-Catholics appealed to Pope Benedict for aid and comfort, and through his saintly hands poured out a never-ending stream of charity. He threw his vast and beneficent influence in favor of all the broad and generous relief work that so honors our own beloved country, and goes far to offset the shame that attaches to mankind for the unutterable crime of the Great War.

From the beginning he provided with fatherly insistence for the religious welfare of the soldiers and sailors in both camps. The Christmas truce and the burial truce were inspired by him. Private prayer, particularly the prayer of little children, was encouraged by him, and to crown the works of his ingenious piety he appealed to the Queen of Peace, a glorious new title which he added to the honors of Our Blessed Mother as Intercessor of mankind in the great depths of its sufferings.

In his short pontificate the Catholic world was to a great extent prevented from personal access to Pope Benedict. The first half of his reign fell during the war, while the second half beheld the economic exhaustion of Europe and the uncertain efforts of the newborn states to establish themselves. In all these political changes vital interests of the Catholic Church were and are yet involved, and Pope Benedict set himself to save them, but with consummate prudence and with due recognition of the utter ruin of the old European order.

It is a fact that since the war the Catholic Church has been widely welcomed into the great comity of nations. This is evident from the largely increased national representation at the Vatican and the corresponding increase in the number of papal representatives in all parts of the world. In this respect the most striking success of his pontificate is the resumption of friendly relations with the French Republic. He was also much gratified by the success of his efforts in favor of Catholic foreign missions affected by the defeat of the central powers. He lacked only peace and time to accomplish still greater aims for the welfare of mankind.

The eight years of his pontificate are marked by many important measures for the welfare of the Catholic religion. The

most far-reaching perhaps was the promulgation of the new code of canon law, whereby the old and complex legislation of the Church has been successfully adapted to new times and changed conditions.

He was well acquainted with the genius of our institutions and cordially welcomed all Americans who came to visit him. The visit of President Wilson gave him much satisfaction, and his reception of the Knights of Columbus was in every way memorable. Non-Catholic visitors to the Vatican praise his gracious reception to them. His fatherly reception of all American bishops and clergy since the war endeared him greatly to their flocks, and had he lived to make a larger acquaintance, he would doubtless have influenced strongly our religious life.

After all, the pontificate of Pope Benedict was only a chapter, the latest, in the history of the Catholic religion. With the prestige and the success of his illustrious predecessors, he inherited also their trials and their sufferings. In this way his reign may be said to summarize the last hundred years of the papacy during which time it faced enmities and hatreds that had been long accumulating, and burst upon it, finally, with incredible violence.

One hundred years ago there succumbed on the desolate rock of St. Helena the last of the world's great conquerors, and almost at the same time there passed away at Rome a pope whom he had abused and persecuted beyond belief. Yet today of all the political creations of Napoleon, by which he remade Europe, not a vestige remains, while the religious and moral authority of the successors of Pius VII has continued to grow in extent and intensity.

But all this time, the whole length of the fateful nineteenth century, the papacy has kept up a ceaseless conflict with the heirs, open and secret, of the policies of the conqueror, with an unrelenting menacing Caesarism, clad in shining armor, with ravaging philosophies of moral decay and collapse, with irreligious and hostile purpose latent in letters and in the arts, in the press, in social and educational science, in almost every form of modern progress. Armed only with faith in its divine mission and authority, its only security the divine prom-

ises of Jesus Christ, the modern papacy has stood in the breach as the defender of His gospel, letter and spirit, against its many enemies. It has preserved intact the Word of God: it has maintained the constitution of the Church; it has confessed the Divinity of Jesus Christ and has admirably honored His Blessed Mother; it has preserved the rights of Holy Church against invasion and confusion; without fear or flattery it has instructed peoples and rulers in their duties; it has shed abundant light on the social order and the complex rights and duties of all classes of men; it has expounded Christian philosophy with fulness and dignity, and has rejected the coarse and baneful philosophies of matter and the senses, of rationalistic pride and hollowness.

What is the secret of this wonderful renewal of its vitality? And where is the source of the vigor and the wisdom which it has manifested throughout a century of powerful enmities, itself reduced to the elements of its commission? Precisely in this commission, this divine commission, it has found from one situation to another, the strength and the foresight and the courage to carry on amid a thousand hostilities the mandate of its Divine Founder.

And I say to thee: That thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven.—Matth. xvi, 18-19.

O fateful words! The pilgrim to the Fisherman's Tomb at Rome and the idle visitor lift up their eyes today and behold them written in gigantic letters about the base of the dome of St. Peter's, heralding forever and consecrating, as it were, with befitting majesty, the incomparable genius that built for them this pedestal thrice glorious among the works of human imagination and skill. But far more glorious is the historical career of these words of power from the day when they were first uttered in remote Palestine to our own time.

Nothing but their sacramental efficiency can explain the influence they have exercised in every century, in every form of civilization, amid all kinds and manners of men. They

have sundered the spiritual from the temporal order, at an awful price, it is true, nevertheless by no means excessive; they have shaped the exercise of this dearly bought spiritual independence and conditioned the frame-work of ecclesiastical authority, whose dignity and serviceableness they have saved while they prevented it from degenerating into anarchy or becoming hopelessly the tool of secular passion or purpose; they were ever and are yet the sufficient instruction of the Successors of St. Peter, replete with freedom of action, but also replete with terrible admonition for men who believe in the divinity of Jesus Christ, His tender affection for Holy Church, and His inevitable just judgment of those who sit in the place of Peter, but do not the works of Peter; they have affected the growth of great sciences, doctrinal theology, canon law, moral theology, Church history, even of philosophy; they have fashioned effectively the civil and social order, for there was a long and troubled period, when the average Christian mankind of Europe looked to the papacy as a paternal power, and saw in each succeeding pope a moral patriarchal authority, the only one capable of dominating an arbitrary feudalism; of compelling for the poor, weak, and helpless, some measure of justice; of enforcing basic principles of the law of nations, and of planting deeply in the heart of Europe those principles and ideals through which the western world put off its ancient paganism and even yet stands out as fundamentally different from and superior to the non-Christian Orient; they were and are the divine source of the combined insight and courage which have regularly distinguished the Successors of St. Peter, even when European society had reached the lowest ebb of its fortunes, and was everywhere dominated by a narrow and selfish secularism that abused holy institutions for vile ends.

Through these divine and imperishable words the Successor of St. Peter is forever lifted above the ordinary course of human passions and purposes, forever exhibited to mankind as the symbol of Christian unity, the criterion of Gospel truth and life, the witness and custodian of Christ's teachings, the judge of the brethren in all charity and equity, and therefore the natural guide and adviser of Christian society in all that pertains to religious faith and morality, and even in those

large spheres and phases of human life that are affected for good or evil by our moral principles, or rather by the lack or weakness of them.

Benedict XV was indeed a great and good Pope, and his exemplary life, in the face of mankind, commended him to all who came in contact with him. He was truly the Vicar of Jesus Christ, but he was also an humble follower of the Divine Master, and would be the first to ask the prayers of the Catholic world that the perfect justice of God might soon be satisfied in his respect. May the Queen of Peace soon open the gates of eternal peace to him who labored so steadily for its counterpart on earth!

Holy Church also beseeches her children to pray for her in these days of her sorrow and her danger. She is ever encompassed by adversaries, and her work on earth is at all times gravely impeded. She is the Bark of Peter now bereft of her pilot, and she knows only too well how near and how violent are the storms of oppression, injustice, and calumny; how teacherous are the currents on which her daily life moves, and how cautiously she needs to steer among the reefs and shoals of cunning and malice, of deception and selfishness, and the many falsities of the world.

Above all may Jesus Christ send her soon a worthy Successor of St. Peter, endowed with every priestly virtue, a man of holy faith and pure spiritual vision; a great heart alive to the power of love and pity and sacrifice, of patience and moderation, in a world filled with an untameable spirit of revolt, torn asunder as never before, a world steeped in suspicion and hate, seeking peace blindly in the turmoil of the senses and the idolatry of the flesh, shouting a dozen vain philosophies and ignoring the only rules of life that have ever saved men from contempt of themselves and of reason, society, and life itself. Send us, O Holy Spirit, such a successor of Benedict XV, a Good Samaritan for our suffering humanity, and a Good Shepherd for Thy world-wide flock!

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University of America.*

On Monday, January 30, a Solemn Mass of Requiem was celebrated at the Catholic University by Rt. Rev. Msgr. George A. Dougherty, for the repose of the soul of Pope Benedict XV. The Rt. Rev. Msgr. Edward A. Pace delivered the following eulogy:

The thought of the world centers today on Rome. The heart of humanity turns to the Vatican Hill. Within the shadow of the mighty dome, a deeper shadow has fallen. In the midst of it lies the figure of one who but lately reigned as the Sovereign Pontiff, as the Vicar of Jesus Christ, as the visible Head of the Catholic Church. But today the chair of Peter is vacant. The voice that spoke to the nations is still. The hand that so often was raised in blessing upon mankind is motionless in death. The soul of Pope Benedict XV has passed from labor and sorrow to everlasting peace.

Where his mortal frame lies at rest are gathered the foremost dignitaries of the Church, the representatives of secular power, men and women of high degree—gathered to pay tribute to a man who was neither king nor emperor but simply the Father of the faithful, who led no army, but guided the flock of Christ, who hoarded no riches, but freely dispensed the treasures of grace. To such a one the world pays homage, as though to wrest from death its scepter and proclaim the triumph of its victim.

But if Rome be the central scene, the entire world is today a temple of sorrow. One solemn requiem sweeps over the earth, one prayer to the God of mercies, that the soul of His servant Benedict be joined to the company of the blessed Pontiffs who have borne the burdens and the honors of the Fisherman's throne.

The very suddenness of his passing but serves to intensify the meaning of this world-wide lament. In truth it would seem that the souls of men, without warning or time for deliberate thought, had been startled into an expression of regret spontaneous and sincere. They realized in one flash of thought the greatness of their loss and the depth of admiration which till then they had hardly suspected. So from all the peoples, whatever their nationality or creed, there goes to the tomb

of Benedict XV a tribute of grief, of recognition and of gratitude for his service to the cause of mankind.

What greater tribute could plan or purpose have devised? What utterance more eloquent of humanity's feeling? What proof more decisive of that common impulse which leads men to honor the name and the deeds of the Pope, the man, the lover of his kind?

At the moment of his death, the great ones of earth were debating the problem of the world's restoration. Out of their discussion, new questions, new difficulties, new grounds for apprehension emerged. And, far from the scene of their counselling, arose rumors of struggle and threatenings of conflict and the protest of peoples impatient at the delay of long-sought relief. Then, on the instant, their murmurings ceased for a while. For a moment at least, their present concerns were forgotten. Their minds riveted on the single object which the death of the Pope presented, became, for the time being, one. Their interest, in surprise, in respect or in heartfelt sorrow, united them, made them forget their differences, bowed them in reverent silence.

Shall we see in all this merely a burst of emotion? This unified thought and regret—was it only the result of a mental contagion that spread from land to land and from soul to soul? Or was it rather the expression of an attitude for which reason can be given—the voicing of an appreciation which time and fuller knowledge will deepen and confirm?

For the Catholic mind, there is but one answer. The Pope is always our Father; and always his death is our bereavement. Of the millions who mourn him, comparatively few ever stood in his presence or heard his voice or knelt to receive his blessing. Yet all have felt his influence, have realized that he lived for them, and that he exerted in their behalf whatsoever he possessed as of nature's endowment or in virtue of his high office. His power and ministration went out to the various needs of the world, and so upon each who received it there fell a special form of benefaction and a particular debt of thankfulness.

We, more than many others, have reason to mourn him. In Pope Benedict we venerated our supreme ruler. To his wisdom

we looked for guidance. In his good-will we found encouragement; in his words of approval, a reward for our efforts. Above all, we found in his life, his spirit, his attitude and his course of action, the pattern for our loyal imitation. His indeed was the *magisterium fidei* established by Christ to teach us the doctrine of faith; his the *cathedra* whence of right he could speak, as once spoke Peter, in the name of the Holy Spirit. Likewise, he taught us, through his example, the deepest lessons of life. He showed us, as no mere philosophy or theory could show, what it is to be a man, what it means to be a Christian, to bear with adversity, to face opposition, to endure false report and, amid trial unceasing, to abide in justice and deal in charity toward all men.

Such lessons he could teach because he had mastered the art of living. Such direction he could give because he had trodden the path of righteousness. He had trained himself in the knowledge of his own soul, and schooled himself in the wisdom of Christ. Through wide experience he had come to know the meaning of human nature, its possibilities for good and its liabilities to evil. He had read deeply the reality of the world, discerning its motives, its aspirations, its pretexts; looking upon the aims of ambition, the schemes for power, the greed for gain, the recklessness that trampled on right and laughed at the cry of suffering. All this was plain to him; yet he saw, as Christ had seen, that out of evil good might come and out of the ruin wrought by sin the structure of a better world. He knew that this was possible; and he knew, as few others of our day have known or seem yet to understand, the cost of such an achievement.

It is well that we ponder these lessons. It is wholesome for us who are striving to fix and maintain the standards of worthy living, that in spirit we kneel with the throngs who gather in sorrow at the tomb of Pope Benedict. The ends for which he labored are the vital concern of our nation. The evils which he sought to remove are the worst enemies of America's life, of our free institutions, of order and justice and law. Who of us now cannot recall that fateful day when above the clash of arms the voice of Benedict arose, fearlessly pointing to the causes of the world's disaster? And who that has at heart the welfare of his country, can think without

trembling of the baneful effects on our national life, were those causes to continue unchecked? They were not hidden evils. To uncover them, no keen scrutiny, no profound searching was needed. What was needed, what the crisis called for, was a man of courage, a man who could say to the powers of earth: there is wrong among you. There are sources of evil which no pretense can disguise, no violence remove, no protest or recrimination excuse. Courage was needed then, and Benedict showed it. Courage is needed now, in America, to look honestly into our conditions, to appraise our moral status and forthwith to apply remedy wherever such is called for. We who appreciate frankness and clamor for facts and pride ourselves on getting at the root of things—we surely have much to learn from this Pope's example. If the teaching of truth without regard to the way it may be received, is an evidence of worth, then Benedict XV deserves a place among the world's great teachers. And if the plain straightforward statement of principles, with no heed for the warnings of human respect, be any indication of strength, then Benedict XV must be honored as a man of character.

That his teaching was so largely unheard or unheeded, that it neither ended the strife at once nor quieted the tumult of passion—can be readily understood. If the man in anger is deaf to reason, the multitude in wrath is far less able to distinguish the right from the wrong or even to prefer what makes for its own best interests. Pope Benedict surely knew this. He knew, moreover, that the deafness of the world was no symptom of sudden disease. It was the final manifestation of a spirit that had developed through centuries, a spirit begotten in error, fostered by selfishness, instructed by lust of power. He knew that in spite of much discoursing about the rights of man, not right but might had come to be the arbiter. He expressly declared that "never, perhaps, was there so much preaching about the brotherhood of man as there is in our day . . . yet never was man in reality less of a brother to man."

But this insight in no way altered his determined purpose. It set no inhibition against his resolve to preach the gospel of justice by being just and to prove the meaning of charity by deeds of unquenchable love. Only from this point of view

can we explain his firm impartiality, his appraisal of rival claims, his equal distribution of service to all the belligerent nations. On any other ground he could easily have justified the favoring of a cause, the casting of his influence in one direction, the decision of controversies that were appealed to him on their own merits and often on the ground of their significance for the Papacy itself.

With such a situation, there could not be question of force; he had none. With problems of this nature, mere diplomacy could not cope; nor did he think of it. What he did think of, what decided *a priori* his action, was his office and the duty which that entailed. For he understood in his intelligence and felt in his heart that he was the Father of Christendom, that among the men who were fighting, under whatever flag, were his spiritual children, and that if they had forgotten the bond of brotherhood he would not, and could not, forget his fatherly obligations or forego his fatherly right.

The world indeed had lost sight of this truth. It had come to look on the Pope as the Bishop of Rome, as the head of a church, one of the many churches that claimed to represent Christ. And consistently with its own supposition, the world expected that Benedict XV would yield to pressure and surrender his principles for the sake of his own advantage. That he refused to do this, that he held fast to what justice demanded and rebuked the doing of evil wherever it was done, should have called forth praise and gratitude. It should have been a cause of common rejoicing that amid the confusion and darkening of counsel one ruler was found, a spiritual ruler—who could judge fairly and act without bias or passion.

Such, we know, was not the general verdict. But we also know that the world's opposition gave the Pope new occasion to manifest his greatness of soul. That blending of justice and charity which he so strongly advocated, was exemplified by him under the most trying of circumstances. Not only was he fair to all; his fairness was enhanced by the spirit of love. It was his love for mankind that made him ingenious in finding out ways to relieve distress and to provide both for bodily ills and for those that afflicted the mind and the heart. It was the charity of Christ that constrained him to soften the lot of the captive, to bring to their loved ones tidings of those

who had fallen in battle, to repair the wastage of war, to make the Vatican itself a clearing-house of information that gave its service to all with equal generosity.

While he thus drew good from evil, he was ever conscious that the evil was there—that it was growing day by day, that neither the claims of justice nor the ministration of charity could avail so long as the nations continued their strife. And all the while, he was bending his mind upon the one great purpose which was the keynote of his life. All the while he was seeking to end the struggle by showing the peoples how they might come together on the basis of justice and dwell together with greater security in the bond of Christian brotherhood.

Is it necessary now to remind ourselves that Pope Benedict was first to point the way to a lasting peace? Is there any comfort in thinking how much the world might have spared itself—how much in the way of slaughter, destruction and hatred might have been avoided—if the Pope's proposals had been accepted and carried into effect? For three years and more the problem of peace has been under discussion. Can we say that its solution has been found in any principle more firm and deep and abiding than those which the Pope proclaimed? May we hope that out of its bitter experience the world will draw lessons of wisdom higher than those which are taught in the gospel of Christ?

According to their various philosophies, men will answer these questions or set them aside. But none can say with truth that Benedict XV did not exemplify in his own action the principles for which he contended. None can say that he lived by theory alone, or dwelt in a realm of vague ideals. That he was a man of vision looking forward to better things for mankind will readily be admitted. But it was no vain optimism that prompted him or made him restive at the delay of fulfillment. He remembered the words of St. Paul: "Charity is patient"—"beareth all things, believeth all things, hopeth all things." A man of initiative, of tireless energy, of labor that knew no relaxation, he none the less could wait and bide the time which God had appointed. He could bear with calm to be misunderstood and misrepresented, hoping always that the truth would prevail and the Church be vindicated. He was even large enough, in his patience, to rejoice that what he

had originated for the welfare of mankind should come to be realized, though no credit were given himself nor any official part in framing the covenant of peace.

May we not see in the universal sorrow which his death has caused, some measure of vindication? When those who are not of his faith and yet are earnestly seeking to further the Kingdom of God, openly acknowledge that they are his debtors; when everywhere a disposition is manifest on the part of intelligent men to confess the need of religion as a factor in human progress; when it is plainly seen that the spiritual forces of Christendom must be united in order to combat the forces of evil; when it is recognized that neither faith without joint endeavor nor organization without the guidance of faith can restore the world—is it overbold to say that Benedict XV has taken his place among those who pass through tribulation to glory and through patience to a reward exceedingly great?

It were idle to imagine that he expected justification before the tribunal of human opinion; he knew too well how diverse are the standards and how changeable the estimates of men. What he, as the Vicar of Christ, desired was the victory that overcometh the world—even our faith. To have men realize that only through Christ can they enter the way of peace and only through the Church can they seek and find Him—such in the last analysis was the aim of Benedict XV.

We turn again in thought to the majestic basilica which enshrines the first of the Apostles and his latest successor. In the measure of time twenty centuries lie between these two—centuries of change in all that gives value to human existence, in belief, in knowledge, in forms of government, in the arts of civilization. Yet these two are as one—in office and commission, one in their relation to the Saviour of the world and to the Church which He established.

About them ebb and flow the tides of human life—the varying currents of sorrow and joy, of hope and fear, of triumph and disappointment. But to these two has come the final vision whereon no shadow falls. Before them spreads the whole course of Providence, and in it they behold the manifest power of the Father and the merciful love of Christ Jesus and the light unfailing of the Holy Spirit.

THE SUPERVISION OF INSTRUCTION

If the abundance of literature at present appearing on the subject of supervision of instruction may be taken as an index, we are safe in saying that this phase of organization is challenging the most serious and constructive thinking of school men. The fundamental principles that should guide the work of the supervisor are being sought out as a means of evaluating present practice and of suggesting possible improvements in method. The cost of supervision is no small item in the budget of a system, and administrators are beginning to realize that its results should justify the outlay.

The professional critic of the schools sees in supervision only another instance of useless overhead. Unthinking administration only too often lends the color of truth to his indictment. That the supervisor frequently fails to contribute anything of real value to the problems of the classroom is a fact that cannot be gainsaid. Extreme forms of "special supervision" have proven particularly odious to the teacher. Supervision conceived and administered in the spirit of the efficiency expert has threatened to kill the personal and human element which is the very soul of education. In some systems teachers are kept so busy with the bookkeeping demanded by the supervisor that they have little time left for teaching. If supervision necessarily implies a kind of factory management in the schools, then we want none of it.

THE REASON FOR SUPERVISION

However, such is not the implication of true supervision. Someone has termed the supervisor a "helping teacher." Thus understood, his function in a school system is a necessary one, for it in no manner threatens the sacred individuality of the teacher while it insures a general minimum standard of good teaching. Could we take it for granted that every classroom teacher were a real educator, the case for supervision might be hard to defend. But no one acquainted with real conditions would be bold enough to make such a claim. Nothing is more obvious than the immaturity that

prevails among teachers in American schools. Four years in high school and two years in a training school guarantee very little, and only a minority of the teaching body of the country can lay claim to as much preparation. Besides, not all teachers have the opportunity and the zeal to keep abreast of the advances made in the technique of their profession. Rule of thumb methods acquired in the beginning of their career have a way of becoming second nature. The supervisor should never be allowed to interfere with a good piece of work that represents an understanding contribution of real individuality on the part of the teacher. Unhappily, such instances are far from general. The real function of the supervisor is to inspire their multiplication.

Nutt remarks in this connection :

The fact that a considerable number of teachers in the force are new, either to all or part of the teaching situations that must be met each year, gives rise to the need of setting up some agency that will most adequately direct the work of all the teachers in the system, so as to improve the efficiency of the individuals and to harmonize the work of the entire body.

He defines three types of "new" teachers :

The first type is the one that is usually thought of when one mentions a new teacher; namely, the teacher that is new to the profession, or who is just beginning to teach. The second type is the teacher who is new to the particular system of schools. . . . The third type is the one who is new to the teaching of some particular grade or to teaching some particular subject or subjects to which he has been assigned. This third type may include teachers who are old to the profession and old to the system in which they are employed.¹

It is easy to imagine a situation where the teachers would be new in the third sense, as, for instance, when a new method in reading or a changed course of study in any subject would be introduced for the whole system. In such a case, the more radical the departure from the established ways the greater would be the need for direction.

The argument for supervision from the frequent change of

¹Nutt, Hubert Wilbur: "The Supervision of Instruction," Houghton, Mifflin, 1920, p. 3.

personnel has not the same validity for the parish school system as it has for the public schools. Of course, Sisters are changed from diocese to diocese, but in general teacher permanency is one of our greatest assets. However, our situation with regard to untrained teachers is not so much better than that of the secular schools as to justify complacency. For such teachers, supervision promises additional training and enrichment through vicarious experience.

THE CHARACTER OF SUPERVISION

However, the supervision that will achieve lasting results must be administered in the light of a sound and definite philosophy. To begin with, supervision is not synonymous with inspection. There is a definite field for school inspection, but it has to do with the physical elements in the school situation, with buildings, their sanitation and construction, with lighting, heating and ventilating. These features should not escape the supervisor's eye, but he should regard them from the point of view of their bearing on instruction. The traditional school inspector—the pompous individual who came to the school from time to time to examine the children, whose manner struck terror to the heart of teacher and pupil alike, whose delight was in the propounding of intricate puzzles in arithmetic and most unusual words in spelling—is gone. Whatever may have been the value of his work, it would be hard to find much justification for it on the basis of sound pedagogy. Experience seems to justify the top sergeant in the army: the schools can profitably dispense with his services.

The supervisor is first of all a teacher. He comes into the classroom with the best experience and training, and strives to share that experience and training with the teacher. He is conscious of the fact of individual differences. He knows that, even as there must be a different method of approach with different children, so there must be adaptations to meet the needs of different teachers. His goal is standardization, but not in the sense of rigid conformity. He is not to destroy individuality but to build it up on the basis of confidence. The work of the teacher is essentially a human work. Operatives in a factory are required to do their work in a certain way, for the demands of the machine are definite. But there

is no place for such absolute standardization in the classroom. If the teacher is required to think more of the dictates of the supervisor than of his relations with his pupils, he is bound to become like an actor who works up his lines and his business to suit the director, and thinks only secondarily of his audience.

If the supervisor understands his function properly, there will be no cause for that tension and nervousness that so often prevail in the room during the visit of the supervisor. Teacher and pupils alike will realize that the supervisor is there to help and not to conduct an inquisition. Criticism there must be, but what teacher with common sense does not welcome criticism when it is offered in the spirit of cooperation? During the visit, the supervisor should keep himself in the background, and by his whole demeanor prove himself a friendly visitor. The whole situation should be kept as normal as possible. He should ingratiate himself from the beginning and win the good will of teacher and class, not by anything that resembles buffoonery, nor by any extreme of "by your leave," but by a natural attitude of self-effacement. A native ability to sense the feel of a situation will prove a splendid asset, though there is an artistry in this that can be acquired.

THE SUPERVISOR'S ACTIVITIES

The activities of the supervisor in the classroom might be grouped under three heads—observation, direction, and testing. Observation entails, first of all, a scrutiny of the teacher's lesson plan. Occasionally we hear objections raised against the requirement of lesson plans, on the ground that they interfere with originality and freedom of movement. As well decry the preparation of points by the orator. Elaborate and minutely developed lesson plans may well prove an intolerable burden. But the noting down of specific aims, methods of presentation and illustrative material serves to make teaching definite. True originality always develops out of some basic conformity. A definite rule of life is a splendid instrument for growth in spirituality. And by the same token, the arithmetic lesson on Tuesday morning will be better taught

if it is definitely planned. Says the Carnegie Report on the Professional Preparation of Teachers for American Public Schools:

Certainly there is a risk that two important elements in successful teaching—spontaneity and enthusiasm—may be impaired by the process. On the other hand, while the danger must be recognized, there can be no doubt of the necessity of incurring it. The testimony of good teachers everywhere is to the effect that a painstaking preliminary working out of materials will not only not destroy one's spontaneity in teaching, but rather, because of the sense of mastery that results, will free one to do superior work. Confidence that is thus made intelligent breeds a sort of driving power beside which the enthusiasm springing from one's first uncritical interest is exceedingly superficial.¹

The supervisor should note how the teacher's plan is actually carried out. Particular stress should be laid on the consciousness of aim. The aims that are in the mind of the teacher in presenting units of subject matter have much to do with the realization of those ultimate purposes for which schools exist—true culture and character formation.

Noting the activities of the teacher in conducting the recitation, particularly from the point of view of pupil reaction thereto, the skilled supervisor will readily perceive the strength or weakness of the situation. This will serve as the basis for direction. This may be reserved for the end of the period, or it may be injected into the situation at any time, by the supervisor taking the class to demonstrate a principle that is apropos. Here again the procedure should be natural and offhand. By putting a few questions suggested by the recitation, the supervisor can take the class away from the teacher without trouble and then proceed with the demonstration. But the action should never blatantly announce, "Here you are making a mistake. Let me show you how to teach."

Whatever may be the practice prevailing in the system in regard to meetings between supervisors and groups of teachers, these should never take the place of informal chats with the teacher in her own classroom. In these personal

¹The Carnegie Foundation for the Advancement of Teaching—The Professional Preparation of Teachers for American Public Schools, Bulletin Number Fourteen, 1920, p. 215.

conferences there should be plenty of room for give and take. The supervisor should strive to get the teacher's point of view. After all, the teacher is with the class day after day and the supervisor only comes occasionally. There may be elements in the total situation that do not appear during the visit of the supervisor which may account for certain methods used by the teacher. Besides, the teacher will feel freer to ask for directions in an individual conference with the supervisor than he would in a general meeting.

School inspection in the past was very largely a matter of examining the children. Such examination, within bounds, will always be an essential element in supervision. When the supervisor knows how the teacher has planned his work and how he has conducted the recitation, he knows but half the story. The children must likewise be considered, their reaction to the teaching and their mastery of the matter. Something can be gleaned, it is true, from the quality of their attention and their general manner of participating in the recitation. But "company manners" may account for much that is obvious. The supervisor should examine them on matter already covered and from this examination strive to glean some notion as to the extent and quality of their knowledge, the strength of habits and skills, their growth in appreciations and ideals. The use of standard tests would seem to be indispensable. Whatever their ultimate imperfections and shortcomings, they do afford an unequalled means of obtaining an objective estimate of certain phases of school work, particularly in relation to fundamental skills in the form branches.

THE SUPERVISOR IN RELATION TO THE SYSTEM

In relation to the system at large, the supervisor is an agent of standardization. He is burdened with the responsibility of doing all in his power to see that every child in the system, in whatever school and under whatever teacher, is being satisfactorily educated and that the general standards are being progressively raised. He should ever strive to understand and carry out the plans of the superintendent. The general features of the work, the course of study, agree-

ment as to methods, the choice of texts, should be worked out on a cooperative basis. This phase of the work is discussed by Father Kane in his article, and it would be beside the point to elaborate upon it here.

THE TRAINING OF THE SUPERVISOR

So important is the work of the supervisor that it almost goes without saying that a very thorough preparation should be required. To ask that over and above a thorough grounding in the principles of teaching, the supervisor be a college graduate, does not seem unreasonable. He should be more than a mere craftsman: he needs to be an educator in the real sense of the word. His ideals should be high and at the same time workable. His vision should be broad and his judgments based on a knowledge that is wide and penetrating.

And lest he become a mere theorist, his academic and professional preparation should be balanced with experience. This experience should be along the lines which he is asked to supervise. If one is to supervise elementary instruction, it is manifest that all his major experience should not have been in the high school. Successful secondary teaching does not guarantee sympathy with the work of the elementary schools. As a matter of fact, it is more often than not a serious handicap, because the secondary teacher does not easily get the point of view that the elementary school is an entity in itself, but regards it as a necessary tarrying spot for prospective high school students.

SPECIAL SUPERVISION

In this connection we might say a word concerning special supervision. Some branches, such as music, art and physical training, would seem to demand the presence of special supervisors. But the practice of special supervision in the other branches seems to contravene the best principles of sound pedagogy. If there is any one thing needed in elementary instruction, it is correlation, or at least a sense of unity on the part of the teacher in regard to the various elements with which he is working. Special supervision would seem to make for a disjunctive condition of affairs. The teacher who is

harassed by a different supervisor for almost every study must find his work greatly disorganized.

However, the work of supervision might well be specialized according to curriculum units, a supervisor for the primary, the intermediate and the grammar grades. The work in each of these divisions differs sufficiently to justify such specialization, while the problems in each field are extensive enough to challenge all the study and investigation one individual may be capable of.

And this suggests the thought that supervision should always be definite. More than just a general impressionistic survey is required. Definite objectives should be set up and striven for until they have been attained. Emphasis should be on certain elements, such as arithmetic or history or reading, until the teaching in these branches has been brought up to standard, though the remaining studies should not be entirely neglected. The needs of the system and the aims of the superintendent will suggest what objectives should be set up. Everything cannot be done at one and the same time, and progress is best insured when the steps thereto have been definitely planned.

THE PASTOR'S SUPERVISION

In conclusion, a word concerning supervision as it affects the pastor. In most cases a parish school is as good as the interest displayed by the pastor. Now this interest may be entirely sentimental, operating through the diffusion of good will and a general sympathetic attitude; or maybe scientific at the same time, based on some exact knowledge of educational problems. This latter type of interest is the kind that is needed, and out of it alone can come the fullest realization of the potentialities of Catholic education. The pastor is on the ground continuously and is in an envious position for the exercise of helpful direction. No superintendent or supervisor can contribute just what the pastor can. If he is properly sympathetic toward the work of the superintendent, if he strives to understand and carry out the general plans laid down for the improvement of the diocesan schools, if he realizes the superintendent's function is one of helpfulness rather

than meddling, if he labors to keep abreast with modern educational theory and practice, he becomes the best asset our schools could have. That the great majority of pastors are more than willing to cooperate in this fashion is proven by the common experience of superintendents. But the superintendent must always strive to keep the pastor in his confidence. "All a pastor has to do with his school nowadays is to pay the bills," remarked a pastor not long ago when the superintendent failed to inform him of a proposed change in some matter of administration. It would be a pity indeed were pastors at large to come to feel this way about their schools. The Catholic pastor is in a unique position, educationally speaking, and every assistance should be lent him by the diocesan school authorities, to the end that he may absolve his functions in the most efficient manner.

GEORGE JOHNSON.

THE COMMUNITY SUPERVISOR

To all who have given thought to the organization of an educational system has come a strong conviction of the need of supervisors. Others may not value their usefulness and may even doubt the wisdom of their appointment, but to the superintendent to whom has been assigned the task of directing the educational interests of the diocese and of leading them through various ways, not often easily, to the summits of success, the assistance supervisors contribute is absolutely necessary. Indeed no educational organization can secure effectiveness without supervisors. It will be a written document, no more. The aim may be high, but the distance to the mountains never lessens. The sun may shine and workers may work, but efforts will hardly reach accomplishment, for immediate supervision is not given.

Granting the necessity of supervision, we naturally ask how it can best be given. What general aim must the supervisor have always in mind to obtain results? How can this general aim cover the details of educational work?

The one thing the supervisor must never forget is that her contribution to education is through the teacher. In no other way can she satisfy the need of her appointment. The brilliancy of her mind and the thoroughness of her training must find expression through the teacher. It is thus that her share to the progress of education must show itself. She must labor with the teacher and for the teacher.

In our day many demands are made upon the teacher. It is not sufficient that she be able to conduct a class through ordinary ways with fair success. She must know the why and wherefore of every move that is made. She must study the strength of her class to know with what speed to proceed. She must know just when slow progress is the best. She must have an eye to the byways as she passes and draw from them the advantages they offer. She must know when to lead the children from the beaten path, and how far, and what profit will come from the wandering. She must have a reason for all that she does. Devices cannot take the place of method,

and method will be a burden unless she understands what is back of it. In a word, she must have a fair knowledge of the whole educational field.

But this is not all. She is dealing with immortal souls. Who dares touch them with a rough hand? Who will lead them without fear? Yet they must be nourished and strengthened and guided, and the task for the most part lies with the teacher. It is this that makes her teaching worth while. These souls are as delicate instruments upon which she must play without faltering, and if her touch cannot bring angels down it must take children up.

Now the burden of this great responsibility does not rest entirely upon the teacher. A very large part of it belongs to the supervisor. It is her duty to see that the teachers are prepared to take up the work of their calling, and it is her duty to know how well that work is being done. Her appointment reads that the teaching corps of her community is under her direction and results will cast their shadow upon her. The teacher's responsibility is her responsibility. This must bring her to the classroom for the purpose of studying her teachers in action. A knowledge of their academic attainments will not suffice. Teaching ability is the anxiety of the supervisor, and she must discover just what it is and give help and encouragement where needed.

In any community all the teachers cannot receive the same rating. Some are weak, others strong, and some are difficult to classify. Many take quite naturally to teaching and find the classroom a wholesome dwelling place. Others, not so gifted, have an awkward way of dealing with developing minds, and, if left alone, work out of harmony. Can anything be done for them? Are they tone deaf? The supervisor must know that in most cases she can do something, that she can often give strength to the weak and bring to the high places those who are walking in the valleys. It is her business to study her teachers, and, having studied them, to supply opportunities for improvement. Hence the plan of the summer work should come from the supervisor. She alone knows the needs of her teachers, for the wise supervisor keeps to herself knowledge gained in the classroom. A summer course for

any particular community should meet its difficulties and relieve its needs before any other aims are considered. The supervisor, knowing the needs and difficulties, should see to it that they receive the proper emphasis in the work laid out for the vacation. Unless she can do this, it should not be expected that her part of the diocesan system will make much progress.

Perhaps the heaviest burden placed upon the supervisor comes from the fact that each year many new teachers enter the system. On account of the great demand for teachers many of these are ushered into the ranks without much professional training. They are not ready for the work, yet they must teach. The supervisor must do what she can to increase their efficiency and train them in the performance of their regular duties. Much help must be given during the school year and greater attention bestowed upon them during the summer. In a word, the problem of harmonizing the work of experienced and inexperienced teachers is no light task, but the supervisor must take it up.

There are many other duties connected with the work of supervision that bear directly on the teacher, but space will not now permit their treatment. However, it must be added, space or no space, that the supervisor should have a voice in the assignment of teachers. Who better knows the field to be cultivated, the rough and the smooth, the heavy and the light? Who better knows the workers, their weakness and their strength? It is not easy to place them, and it is courting failure to do so, without knowledge. Intelligent appointments count for success, and these cannot be made without the counsel of the supervisor. When a teacher is placed in a grade in which she belongs, her day moves over pleasant ways and her nights do not bring worry and discouragements and dread of the morrow. She is enthusiastically carried over what would otherwise be insurmountable obstacles. Her work is hard, as all teaching is, but oh, the joy of it when she feels she is just where she belongs! Changes must be made, and that Superior is contributing much to the success of the organization who realizes that spiritual difficulties and a pastor's complaints are not the only reasons for changes. What does the supervisor suggest?

Busy as she is with the training of teachers, the supervisor must also assist in the work of superintendence. In the first year of his appointment the superintendent can easily find time to study the individual schools of his system, but with each advance in his official age the work so increases that only general problems will be considered. Yet strivings for success will not permit him to lose sight of the detailed work of each school. Test and examinations cannot give the knowledge a visit will supply. He must get in close touch with his schools and he can do this only through his supervisors. With their cooperation he can become acquainted with the necessary details and can know the work of every classroom.

We must note here a difference between general and local supervision. Those supervisors whose work carries them through several systems cannot assist a superintendent very much except in strengthening the teaching force. Indeed the superintendent very seldom sees them. The local supervisors, or those whose appointment confines them to one particular diocese, have no concern beyond the organization of which they are a part. All the schools under their control have but one standard, and their entire business deals with the building up to it. The classrooms they must inspect and the territory they must cover never compel a hurried visit. They have leisure for thorough work and opportunity for frequent inspection.

The superintendent has many difficulties that will easily find solutions when supervisors who are thoroughly familiar with conditions can sit in council and offer suggestions that have been tried and undertakings that have won out. All schools differ and, when the difference is not merely surmised but evaluated, the problems of organization are not so burdensome. When the superintendent can immediately reach the disturbing factor, the remedy can be applied before failure comes. When weakness is discovered before its effects appear, when conditions are changed before complaints are heard and obstacles are removed before effort ceases, then is the organization running smoothly through the ways of progress. All this can be accomplished with the assistance of local supervisors. They are working with the superintendent. They

discuss his plans with him. They know where difficulties will be encountered, and the necessary changes can be made. When one sees failure ahead, the others, offering their experience, will show how the failure will be prevented. They are not afraid to discuss problems by comparison. As they do not hide their light under a bushel, neither do they try to conceal the weakness of their own schools. They are cooperating with the superintendent, and they understand that the more he knows about the workings of all the schools, and the more they know, the greater is the chance for success. In such a council there is no place for a community pride that will seek to conceal in educational matters. All is in the open.

Tests and examinations have never been expelled from the schools. Here and there for a time they are ignored and their value denied, but we do not seem to be able to get along without them. Experience has not given us anything to take their place. With all their burden, the teachers seem to need them and the pupils seem to need them. They confer many benefits, and they will confer many more when we study their offerings. As results come to the superintendent he rejoices when the notes are high and consoles himself with the thought that the schools with poor returns will do better the next time. Often the semiannual consoling thoughts are brought by the same schools. Seldom are they among those that join with him in rejoicing. Sometimes the papers of the pupils are sent in. For what purpose? They serve as excellent dust-gatherers for a month or so. Everyone save the pupils knows the superintendent will not find time to examine them. He might cut the cord that binds them before they reach the wastebasket. He cannot do much more. Yet these papers contain valuable information. He could learn from them much that would raise the standard of many schools. He could know in many instances the causes of failure with a definite knowledge.

Now, how is the superintendent going to get at the information these papers contain? Let us see how one superintendent can get the information. When the papers have been received, he calls together his supervisors and lays the results of the examination before them. For two weeks or more they study

these papers carefully, giving most attention to the poor ones. Conditions are discussed, difficulties weighed, and remedies suggested. This work is not hurried. Every paper is examined, with the result that the superintendent knows not only where success has not been reached but why it has not been reached, and he can tell these schools exactly what is wrong. He can often point to the particular grade that has caused the failure.

All this is a great burden, but it is worth it. It not only brings the superintendent into closer touch with his schools, but it also throws light on the work of supervision. With the work of all the schools before them, the supervisors learn many things. Here the answers show thorough teaching, there mere examining for examination. In some papers the pupils show a grasp of the subject that is wanting in the others. From their visits the supervisors can explain the difference, and each is most willing to give the information. Much good must come from this study and this cooperation.

Much more could be written on this phase of the subject, but sufficient has been set down to give supervisors some notion of the great good they can do and of the esteem in which they are held. They are a necessary part of a diocesan organization, and when they are able fully to enter into the work assigned to them, Catholic education will make rapid progress.

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THE SUPERVISORY FUNCTION OF THE PRINCIPAL

The duties of a principal are many sided, although not yet well defined. In the miniature commonwealth given into his keeping, the three phases of government, which ordinarily act through three separate departments, find their ultimate expression in his decisions. As a legislator, he is expected to secure the establishment of such rules and regulations as will interpret the general policy of the system to which he belongs and will insure the general good order of his building. As an executive, in many instances, he faces even weightier problems. Besides being the official representative of the school with all persons and on all occasions and having the highest responsibility for attaining the specific objectives of the school, he is often forced to shoulder the burden of business manager. Such obligations may not include the initial cost of the building nor the salaries of the teachers, but they do, in most cases, require that the principal, besides attending to the purchase and sale of books and other supplies for the pupils, create and direct funds for improvements and for new equipment. As a judge, he is looked upon as a sort of supreme court, both for final appeal in teacher-pupil difficulties and for adjudicating conflicting claims between members of the teachers' federation of which he is the head.

All this would be most engaging if the purpose of the school were to provide a situation for a person with a passion for governing, but, in the light of a correct understanding of the school and of its purpose, the principal must be regarded as something more than a lawmaker, a general executive, or a financier. If the essential work of the school is to teach, then the essential work of the principal, who is the chief teacher, is to see that real teaching is being done.

Let other functions be performed as far as possible by their own natural agents. In matters of mere detail, teachers may be delegated to take care of the necessary legislation for the whole system and pupils can be educated, at least in some matters, up to self-government. Where the need exists, a

business office should be established in the school employing a sufficient number of bookkeepers and secretaries to handle the finances and to do the work which is purely clerical in character. And, finally, with real teaching being accomplished, there will be less need of the principal's acting in a judicial capacity. Instead of being the dispenser of discipline, he becomes rather the inspirer of teachers and the director of educative forces.

That the supervisory duties of a principal outweigh in importance all his other official obligations is the conclusion being reached both within our system and without. The *Elementary School Journal*, published by the Department of Education, University of Chicago, among other periodicals, has presented at frequent intervals for some time past a number of convincing articles based on questionnaires and surveys which prove mathematically that the most important duty of a principal is that of supervision. With this fact established, educational experts further discuss how to dispose of administrative and routine duties so as to give the principal adequate time for this work of supervision. In the secondary school also, educational leadership is being emphasized more and more as the first and highest duty of a principal. During 1921, the North Central Association made principalship the sole object of its study and research with findings similar to those of the University of Chicago.

In the Catholic elementary school system, the difficulty seems to be one of practice rather than of theory. It is true that in some localities the position of principal is still regarded as a sort of sinecure to which may be appointed some worn-out teacher not strong enough for active work, and in others, that the non-teaching principal is looked upon as a supernumerary who is provided only to satisfy the demands of a too modern or a too ambitious pastor. But while the weight of conviction is for a supervising principal, there still remains the question of where and how to get one.

With the present shortage of religious teachers, it may seem undesirable and wasteful to relieve from class duty a capable instructor in order to appoint him to a supervising principalship. But one more vacancy thus occasioned need not present

a serious problem. Nearly all the teaching orders now employ lay assistants. One more on any staff surely cannot be impracticable or disadvantageous when thereby is made possible the active supervision of "one strong controlling mind which communicates its spirit and policy to all the workers, and by fine tact and efficient leadership draws them into partnership and cooperation."

If the difficulty be pecuniary, a little reflection may remove it. Penny-wise-and-pound-foolish administration may be found even in our schools. There may be those in charge of educational institutions who consider it beyond their means to employ a non-teaching principal. They simply cannot afford one. And yet they manage to pay the current per capita expense of children who are retarded one, two, three, even four years, chiefly because of inefficient teaching, which has gone on unsuspected, or because of lack of coordination and articulation of effort in the various subjects and successive grades. According to H. R. Bonner, in his *Statistical Survey of Education, 1917-18*, published in 1920, the annual per capita cost of elementary education in the public city schools of the United States is \$40.60, exclusive of expense of new buildings, grounds, and improved equipment. Applying this measure to the situation under discussion, a principal in our system who, through active supervision, would save in one year ten pupils from retardation would thereby pay back to the school treasury his own salary. Make a correction on the \$40.60 on account of the much lower salary which our religious teachers are pleased to accept; the argument is still strong. A total of twenty or even thirty pupils in the various grades of one building can easily be rescued from the retarded group through the watchfulness and skill of a principal, free from classroom duties and devoted to the work of supervision.

So much for the results which can be measured in years and reckoned in dollars and cents, but what of the results which can be measured only by the losses and handicaps which have fallen upon children helpless against the ignorance and inexperience of unsupervised teachers? Do not their wrongs cry to heaven for vengeance?

Objection is raised when a school plant is compared to an

industrial or a commercial concern. It is true the purposes, the material and the ideals are widely different. And yet, as the complete and harmonious development of a human being endowed with an immortal soul transcends in dignity and importance the creation of any utility, in an economic sense, or the attaining of any merely temporal purpose, so the care and effort expended in the realization of this development should surpass the most shrewdly calculated outlays of an economic expert. Try to imagine a department store without its floorwalkers and heads of departments, a factory without its foremen and overseers, or a large-scale business without its traveling auditors—think then of the unsupervised school, and the argument for the necessity of a supervising principal will need no further proof.

If it be conceded that the supervisory function of the principal is more important than any duties that are merely administrative or routine, and if it be admitted that the securing of a non-teaching principal is both practicable and economical, there remains to be discussed only one point—namely, the nature of the relation between the supervising principal and the other teachers. The keynote of this relation is struck in the very name “principal” or chief, which here should suggest not so much the executive head as the chief teacher in an organized group of teachers, an educational leader who asks no co-worker to follow where he himself does not go. With the immediate purpose of developing a strongly self-reliant teaching body, he formulates the broad lines of a working policy and indicates the means of realizing it. A teacher of teachers, he is their guide and their inspiration. Their teaching problems are his also, and their growth in teaching power is the measure of his success.

This service as “helping” teacher implies that the principal must keep in close touch with the work of all the teachers whom he is called upon to direct. Details, of course, will be too numerous for his personal attention, but nothing fundamental or important in aims or methods should escape his notice or lack his care. In the first place, he should endeavor to establish a cooperative working relation among the various grades of the school, making of the teaching staff an educative

unit in which the work of each teacher is supplemented and reenforced by the work of all the other teachers. To make the school an organic body, animated by one spirit, even if it does require a considerable part of one person's time—this alone would seem to make the supervising principal a real necessity.

In unifying the system, the principal will, of necessity, study the aims and methods of each individual teacher. Regarding aims, the important point will be to see that, while the general objectives of Catholic training are being striven for, local needs also are being supplied. In one school, English must be stressed because the children hear little of it at home; in another, industrial or vocational work is more important because the pupils will be thrown upon their own resources at an early age; in still another, on account of home circumstances, training in cleanliness and health habits will take first place. In any case, no teacher of a school can even approximate his best work unless each understands the aims, general and particular, of every teacher. And this perfect understanding can come only from common knowledge diffused by common sympathy; in other words, through the principal.

The subject of methods and their supervision cannot be handled adequately in this article; a few points, however, suggest themselves as being important. "Methods" here is used in the broad sense of "procedure," not only in class work or in the presentation of lessons, but also in matters of discipline and other details of classroom management. The scope of the principal's supervision must be as wide as the professional duty of each teacher. Otherwise, a gain in one direction may be lost by waste in another. Consequently, the daily program, the grading and promotion of pupils, study and recitation plans, and all that belongs to school management should be supervised to secure unity of plan and economy of effort. When it comes to testing for permanent results a so-called "method" of teaching this or that subject, the principal has a distinct advantage over the ordinary classroom teacher on account of his personal observation of the same pupils through successive grades. Having seen examples of forced growth brought about by quack devices that promised well perhaps

for a year or two, and having observed the subsequent paralysis of the same faculties or powers, thus falsely stimulated, he will be on the alert to prevent the practice of any method not founded upon the soundest philosophical principles.

If the principal is to be the educational leader in his school, formulating a working policy and indicating the means of realizing it; if he is to supervise the aims and methods of each teacher, thus unifying the system; if he is to do all this in addition to the administrative work which cannot be delegated, there is but one conclusion—he must be given time. He must be free from classroom duties. The results expected demand the personal contact of the principal with every part of the system every day. This does not mean that he must visit every class every day but that he should be free to do so. Neither occasional visits to the rooms nearest his office nor a regular schedule for visiting each room at a stated time will suffice. To be of real service, the visits must be frequent, unannounced, and unprepared for. In no other way can a principal even pretend to pronounce upon the quality of the teaching. Neither the records of the teachers nor the written exercises of the pupils are adequate criteria. Unworthy motives, harmful environment, wasteful procedure, undesirable habits—none of these may show up at once upon the teacher's reports to the office or upon the samples of written work collected from the pupils. As well might one dispense with the personal consultation with a reliable physician in the serious business of getting well, and of keeping well, as think of sound teaching being done without the personal supervision of a competent principal. Every class should be visited at least once a week, and some classes much oftener. This, it must be repeated, necessitates the principal's being free from regular classroom duty. Even thirty pupils—and how many of our classes far exceed this number—are a sufficient tax upon the teaching energy of one person, responsible for them all through the day. How, then, can a principal, burdened with all-day duty in the classroom, find time or strength even to consult with the other teachers about their work? The responsibility of even one special subject, as religion, singing, or physical training, if resting upon the principal,

will handicap the work of supervision. Like the fire chief, he must be everywhere all the time.

Time, however, is not the only requisite for a good principal. The ability which comes from talent, training and personality, and which has been further proved by a successful teaching experience—all this, joined with the qualities of mind and heart which command respect and inspire confidence, the ideal principal must possess. The natural aptitude which probably is most valuable is the ability to create sympathetically in himself the conditions that belong to others and then to diagnose these conditions correctly. This ability should be developed and directed, not only by the professional training due to every teacher but by a thorough study of the technique of supervision so far formulated and a close acquaintance with what is being done in the best schools. Tactful, large-hearted and broad-viewed, he has but one purpose—to strengthen and sustain the teaching power of each individual teacher. To the trained but inexperienced co-worker, he points out how to fit theory to practice; to the untrained and inexperienced who enter our teaching ranks each year in numbers all too large, he imparts as rapidly as possible the most essential working principles of the philosophy and the methods of education; to those who have borne the heat and the burden of the day, he is a constant inspiration to further growth and still greater usefulness. In every teacher, more initiative, a sturdier self-reliance, and above all a more abiding joy in the divine work of shaping souls will be the happy results of his live leadership.

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PLAY LEADERSHIP

Play. Play fair. Play to win. Keep your temper. Every game has its own rules, but these four rules are common to all games. They are the cardinal points of the play compass.

In what measure are they adhered to on the average school playground? At play time many children do not play at all. They sit or stand around and just look on or "loaf." Often the children do not know what to play. Our American play tradition has in recent years been largely lost. Recess play is frequently mere tussling, tugging, scuffling and romping, and even this is indulged in by a minority only of the children. Often, too, those children play least who need vigorous play most. Often the bigger and more aggressive children monopolize the play equipment and play space.

Often, again, and, in fact, usually, the games played even by those who are actively playing have little or no constructive physical, intellectual or moral value, and may have a distinctly destructive influence. The boy and girl may be unlearning on the playground what has been learned in the classroom, practicing on the playground the reverse of what has been preached to him or her in the catechism and religion classes. The situation is aggravated by the fact that play is such a crucial factor in the child's growth and education. The play of adults is relaxation from labor and preparation for further work. The play of the child is what he grows by. It is his life and one of the great formative forces moulding his life habits.

The key of the situation is play leadership. It has become axiomatic in municipal playground work that a playground without supervision or leadership is worse than no playground at all, and that if funds are limited they should be invested in the employment of competent leaders in preference to the purchase of expensive equipment. Is the school playground radically different from the municipal playground in this respect?

Many of our Catholic schools, particularly our Catholic boarding schools, are beginning to employ trained play leaders. As a rule, however, the task of play supervision during recess

and other play time falls upon the shoulders of the regular teaching staff. Both systems have their value. Perhaps a combination plan under which a professionally trained play leader coaches and assists the regular staff in play leadership is, given especially the present lacunae in our normal courses as regards play study, the most desirable where feasible.

The coaching and stimulation that can be given by a trained and experienced and competent play leader is very valuable. On the other hand, England seems to have gotten along pretty well by throwing the burden of play leadership almost entirely on the regular teaching staff. So far as our Catholic schools in this country are concerned, teaching staffs benefit or would benefit both physically and professionally by active leadership in the play of their charges. Our teachers as a rule work too hard, take too little recreation of an active, outdoor kind, and lead too sedentary a life. Their health suffers and their vitality is impaired.

There is another consideration that has special significance for the Catholic school. "I have been teaching classes of girls for years in clubs in social centers," writes Miss Rafter. "The classes lasted an hour and a half, but the last quarter of an hour was given to play, dancing, or games, and that was the time I learned the child. All of his characteristics came out; selfishness, rudeness, unfairness, a love to domineer, utter disregard of feelings of others, vulgarity, a pugnacious spirit, and all the elements that obtain in every child's nature. These traits could not be seen in the classroom. He is a scholar, not an animal. Turn him loose in a playroom or on a playground, and then you will see how important it is towards the real character building of that child to give him a play-time teacher as well as a school teacher."¹ Classroom discipline represses much that it does not correct. The teacher who follows his or her charges to the playground not only gets a clearer insight into the character of the child but is given a splendid opportunity to correct the weaknesses therein and stimulate and reinforce the strong points to a degree and extent that the classroom does not ordinarily afford.

¹Ellz. Rafter: "Playgrounds and Playground Equipment." Repr. from *The Playground*, Sept., 1908, p. 4.

So far we have been talking of play leadership without defining what we mean by it. First of all, let us emphasize what such leadership is not. It is not bossing or domineering. It is not dragooning unwilling youngsters into play. It is not ruling the playground with a rod of iron. It is not lording it over the game and the players. A play leader is not a play boss or a drill sergeant. Discipline is, of course, requisite if order and fairness to all are to obtain. But it is not discipline in the classroom sense. The latter is not necessary on the playground, and what discipline regarding the few rules necessary is required can be maintained far more easily in play activities than in class activities, and by simple firmness tempered with a little tact and good humor. Such is the common experience of teachers and such certainly has been the experience of the present writer in class and play time with both boys and girls.

Play leadership, on the other hand, is not a mere negative thing. It is not the mere policing of the playground to "keep order." Supervision of this stripe smells of the prison yard and misses the rich opportunities for educating the child. Nor is play leadership mere "tagging after the children," to borrow DeGroot's phrase. Leadership calls for close participation in or association with the child's play, but not all participation or association is *ipso facto* leadership.

Leadership is positive, constructive, stimulating, energizing. Much of its success depends upon that complex and subtle thing called personality which can with difficulty be analyzed or defined. A leader's objective and palpable tasks are more easily described. And a description of the tasks is also a brief for the need of leadership.

"Why teach children to play? You might as well teach ducklings to swim, lambs to gambol, heifers to frisk, or colts to caper. Give the child play time, playthings, and play space, and he will play naturally, instinctively." Have you ever heard this said? The trouble is, first of all, of course, that while children play naturally—and instinctively, if we look upon the tendency to play as an instinct—the kind of play or game they indulge in is a matter of social inheritance, not of psychical.

Play types and play games are carried along from mother to child and from child to child for generations. Recently, however, in the United States, this tenacious play tradition has been badly broken into. Many of the traditional games have passed out because the large spaces and open fields they required are wanting in our congested city districts. Many of them require too long a time to be played in the short recess or school play periods. Then, too, our great immigrant population, while it has brought to this country no knowledge of American games, has on the other hand not transplanted on American soil its traditional homeland games. The play tradition has therefore fallen between two stools.

Our children have consequently become heirs to a greatly impoverished play tradition, nor have they ordinarily the creative ingenuity to make up new games. It is the part of the play leader to reintroduce the old games, to modify many of them to suit congested city conditions, and to promote the newer and better adapted games such as, for instance, volley ball or indoor baseball.

For one reason or another a great many children during playtime just idle, dawdle, or "loaf," or else join the swelling ranks of vociferous but indolent fans. There are few school playgrounds that do not bear witness to this fact. It is the part of the play leader to arouse the interest of the idle and indolent, to encourage the shy and timid, and, by devices such as standard tests, relays, groups games, and interclass and interscholastic competitions, to help get the maximum number of children into active physical exercise.

Many of the older traditional games of childhood and some at least of the newer games—craps, for example—have no appreciable educative value or have a decidedly anti-educative force. Many games for smaller children, especially girls, are permeated with a sickly not to say sex-conscious sentimentality. Many older girls left to themselves never play team games, not because they are unfitted by nature or uninterested but because the team game has found scant recognition in the girl's play tradition. The nondescript and amorphous tussling of the average schoolyard is of minimum value, except physically, to the boy. It is the part of the play leader to

introduce, where necessary, games of higher constructive value, to instruct and coach the youngsters therein, and to help boys and girls from the teens on or a little earlier to organize themselves into more firmly knit groups or teams.

The aggressive and strong tend to take the lead in play. This is natural enough. But in doing so they often very selfishly crowd the weak and timid to the wall and monopolize the play equipment and play space. It is the part of the play leader to help bring about a more unselfish standard of justice, to open up a fairer distribution of play opportunities, and to get the strong to help instead of hindering the weak.

Unfairness and cheating readily creep into play. "Play to win" becomes "Play to win at any cost or by any means fair or foul." It is the part of the play leader, by word and still more by suggestion and example, to lift up the ethical play plane, to leaven the whole group with the ideal of honor and honesty, to substitute the wholesome example of himself or herself for the unwholesome example of the self-assertive, domineering, and vicious youngsters who so often establish prestige and leadership among their companions. The leader, moreover, checks the so common accompaniment of boys' play—profanity and vulgarity.

Parenthetically, may we not make a plea that the coaches selected for our Catholic high school and college teams be selected not merely for their technical ability but for their character as well. What teacher or faculty member has, by reason of prestige, precept, and example, the influence on the life and character of students that the coach has?

The above are some of the reasons why play leadership is called for, and some of the tasks that fall to the lot of the leader. Of course the prime rule in leadership is that the leader should lead and coach and suggest only in so far as is necessary to attain the ends we have just outlined. Initiative should come as much as possible from the children themselves, and spontaneity in play should be safeguarded. Leadership should operate by way of suggestion and democratic stimulation rather than by way of command and decree. And it should be inconspicuous and unobtrusive. In one of our colleges there used to be a professor from the land of the Gaul

who on leaving the classroom would say: "I will disappear myself." The play leader must consistently "disappear himself," even while leading.

One way of safeguarding spontaneity and initiative, as well as of handling larger numbers at the same time, is to divide the class into groups, with some child heading up each group. After starting a game among a group, put an older girl or boy in charge. A common playground device is to throw this responsibility on a boy or girl who is not in any sense vicious but is apt to be a little unruly or unmanageable. Responsibility sobers and trains, and such children often make excellent leaders. Such group formation must, however, be backed up by the continuous presence on the playground of the adult leader and teacher. But with this backing and presence splendid training is given in responsibility, self-mastery, and self-government under mildly controlled conditions.

Often a committee is elected and appointed from among the children whose duty it becomes to keep up standards on the playground. At one playground, for instance, on the Pacific coast, the "Little Citizens Committee" drew up and very efficaciously enforced the following rules: "No cigarettes. They're no good. Any boy found smoking will be shown the gate. You've got to keep paper and trash off the grounds. If you eat here, do it decently and take the refuse away with you. If you don't, look out for trouble. Small children must be given a chance all the time. If any boy takes anything away from a little kid, he'll get his. Say 'thanks.' It don't hurt you, and being polite ain't a crime."²

Outlining the broad objective tasks of the leader as we have been endeavoring to do is easy sailing compared with outlining the desirable qualifications in the leader himself or herself. Probably the most important qualification is that elusive thing we call personality. We may say of it what St. Augustine said wofully when trying to define what time is: I know what it is until you ask me to define it. At any rate, so far as the personality required for play leadership is concerned, some at least of the component elements are obvious enough.

The leader should have a love for children that makes being

²*The Playground*, Jan., 1916, ix, p. 353.

with them in play or other occupation a genuine pleasure. Children recognize with uncanny keenness the difference between real and make-believe interest, as every teacher can testify. Next to love of children comes the spirit of play and of enthusiastic play. This is not especially a matter of age for the leader. The youngest teacher may lack this joy in playing, and the oldest may still have it in undiminished vigor. To these basic qualifications, some specifically add such things as common sense, courtesy, tactfulness, sense of humor, unlimited patience(!), alertness, impartiality, executive ability, and so forth.³ After all, these qualifications do not differ materially from those required for classroom teaching.

Of course, some knowledge of the technique of play is required. The broader and deeper such knowledge, the better, naturally. But an intelligent teacher with even a very meager fund of play knowledge need have no hesitation in making a start. His or her own good sense, initiative and alertness, as well as growing experience and reference to easily available literature, will help much. So, too, will a few visits to well-conducted local playgrounds and an occasional conference with the leaders. In the three preceding articles of this series the writer has endeavored to suggest the main lines of approach to the knowledge of play itself and of the child's play tendencies, the knowledge that is fundamental for the guidance of the play leader. Probably more emphasis should have been put in the January article on the value and popularity of folk dancing for girls.

Many adult teachers, religious and lay, feel that taking active part in the play of their charges tends to lower their dignity and to lessen their prestige among their children. Such is emphatically not the experience of the teachers who have taken the step. And neither from observation and knowledge of teachers, religious and lay, participating in the play

³G. E. Dickie, in *The Playground*, June, 1915, ix, pp. 74-8; L. H. Weir and Abbie Condit: "The Leisure of the Child," in "Standards of Child Welfare," Children's Bureau, U. S. Dept. of Labor, Washington, 1919, pp. 59-61; Ruth Sherburne: "The School Playground," in *The Playground*, Sept., 1917, xi, pp. 322-3. Perhaps our best treatment of the general subject of play leadership is Chapter viii of H. E. Curtis' "Practical Conduct of Play," Macmillan, N. Y. (1915), 1920.

of their pupils nor from his own personal experience, has the present writer ever seen such loss of influence, but rather on the contrary a decided enhancement of affection and respect on the part of the children and a strengthening of the bonds of interest and good-will. The child's canons of dignity are far removed from the adult's, and perhaps it would be well for us were our mature canons of dignity nearer to those of the child than they chance to be. At any rate, the teacher can keep close to the game as umpire or coach. In either case, by the way, the teacher should provide himself or herself with that invaluable though inexpensive piece of playground equipment, a whistle.

The important thing is not to rest content with the utterly inadequate policy of merely "keeping order," but rather to enter actively and intimately into the children's games and play.

JOHN M. COOPER.

THE LIMITATIONS OF THE EDUCATIONAL THEORY
OF JOHN LOCKE ESPECIALLY FOR THE
CHRISTIAN TEACHER*

(Continued)

A GENERAL CRITICISM AND APPRECIATION OF LOCKE'S THEORY OF
EDUCATION TAKEN AS A WHOLE

It is naturally expected that the acclaimed founder of the new psychology,²⁶² whose entire domain treats of the origin and elaboration of ideas, would build his pedagogy upon this foundation. His *Thoughts*, however, do not wholly satisfy this expectation. These were, as we are aware, originally in the form of letters, written by Locke while in Holland, and before he had given his philosophy to the world. It would have been hardly proper to refer his friend, to whom these letters were addressed, to the yet unpublished psychological investigations. Indeed, Locke never entertained such an idea. His friend, Mr. Clarke, of Chipley, merely expected from him the advice of an experienced and intelligent man, and Locke would have deemed it presumption, on his part, had he, instead, placed before him a philosophically deduced pedagogy.

Locke's theory on education, as supplemented by the *Conduct of the Human Understanding*, may be deemed as a kind of revolt against the existing method of education prevalent in his time. Although tinged with human-

*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

²⁶²Historical: Locke has been acclaimed by many authors as the first writer on modern empirical psychology. We find that this statement is not entirely correct. We believe that Vives, not Locke, was the father of modern empirical psychology. We have but to name one outstanding theme on which that writer has anticipated later enquiry, the theory of Association of Ideas. This theory is laid down with a clearness, which has won the high recognition of those interested in the history of psychology. Sir William Hamilton says, "Vives' observations comprise, in brief, nearly all of principal moment that has been said on this subject, either before or since his time."—Watson, *Vives On Education*, Introduction, p. xciv.

istic ideas, he strongly opposed the methods of the humanists and advocated more rational procedures. Reason, he claimed, must prevail, and everything not really useful for the future avocation in life must be put aside. He was a great admirer of Montaigne and follower of Comenius. Common sense is the predominant characteristic of his theory and utilitarianism is its keynote.

In the *Conduct*, Locke gives evidence of skill in his treatment of logical questions. He lays particular stress on what may be styled the moral causes of false reasoning. These he ascribes to prejudice, haste, mental indolence, undue regard for authority, love of antiquity or novelty, self-sufficiency, despondency, and the various conditions of mind, which are quite as effective in blocking the way to truth as any sophisms, however clever, which others attempt to impose upon us.

When viewed in relation to the *Essay*, the *Conduct* may be looked upon as a natural and practical appendix. In the latter, he enquires into the constitution and history of the human mind, while in the former he attempts to suggest rules and cautions for guiding or controlling its operations in search for knowledge. Discipline appears to be its touchstone.

The philosophy of *Enlightenment* which prevailed in the eighteenth century, we will notice, concerned itself with problems of an exceedingly practical interest, which have exerted an influence of wide extent upon the character and life of all classes of society. While the practical tendencies of all speculative thought inevitably appear in the opinions and customs of a general public far removed from their sources, it is particularly true of the philosophy of the *Enlightenment*, that its influence had no small part in shaping the popular point of view concerning the moral, religious, and political convictions of that age.

Green called Locke's *Essay*, the "Philosopher's

Bible." It is in the *Essay* that we may trace these three practical influences, and describe the main tendency of each as that of *Utilitarianism*, of *Deism*, and of *Individualism*. Consequently, it is in Locke's philosophy that we will find the beginnings of these practical influences as well as of their theoretical speculations. Hence, all the writings, whether educational, psychological, moral, political, or even economic, have been impregnated with these influences for the past several centuries, and thus our theories in religion, morals, and polity have been tintured with these false principles and have been accepted as the acme of true, progressive enlightenment.

Locke's personal experience in school biased his mind against the educational processes as well as the school curricula of his century. He conceived an intense aversion for the current methods, and, now, that he had attained to independence of thought and views on education, he published his *Thoughts and Conduct* which contained his ideas on that subject. It is quite natural, therefore, that he should boldly inveigh against what he considered abuses, and formulate a system which he founded upon common sense. It appears, beyond a doubt, that he was imbued with the sense-realism of Rabelais, Montaigne, and Comenius, and accordingly elaborated his educative processes to harmonize with their views. Whatever in the current system did not agree with his own independent ideas, he condemned. As we have indicated above, Locke's system was individualistic, naturalistic, and utilitarian. He evidently did not take sufficient account of the historical development of education, or make due allowance for social and political changes. In our system of education we have to adjust the child to his environments, and teach him how to overcome difficulties and meet the actual conditions as presented in his social and civic life. This important phase of education Locke seems not to have emphasized as we might have expected from him. It is true he speaks about introduc-

ing the child into company and urges the tutor to have him trained thereto. But it is not in the light of our modern requirements of adjustments to social conditions and environments.

In his physical training, Locke has left us some excellent suggestions about the value and preservation of health. As a physician, he fully realized the importance and significance of Juvenal's dictum, *a sound mind in a sound body*. His prescriptions are wise in many instances and in accord with modern science. His ideas concerning "hard-bodice" and "strait-clothes" are full of wisdom, and, if followed, would be productive of much good and prevent many evils resulting from such causes. The proper care of our body, he holds of primary importance, lest we should "rob God of as much service, and our neighbor of all that help, which, in a state of health, with moderate knowledge, we might have been able to perform."²⁶³

²⁶³Of Study.—Historical.—Physical training was insisted upon by the earlier Humanists. Vittorino da Feltre (1378—1446) devised systematic methods of physical instruction. Among outdoor games ball-play in its various forms was most prized, next to that, of running and jumping. He was the first to teach gymnastics as an art. (Cf. Woodward, Vittorino da Feltre, Cambridge, 1911.)

Erasmus (1466—1536), like Locke, had learned from his own experience the importance of health as a condition of efficient intellectual life. His view of the relation of mind and body was derived from Aristotle (*De Generatione*). He enters into some detail. Too much or too rich food, spices, wine, are all forbidden; the mind, not less than the body, suffers from such indulgences. Too much sleep is equally injurious. Exercise, he expressly urges, should be free and spontaneous. Dress should always allow such activity. Girls suffer more than boys from custom and from parental vanity. Smart, cramping dress, with sleeves and trains and collars not only hampers them physically, but begets childish conceit. Yet the "hardening" system by exposure—thin dress, bare legs, no hat, has a critic in Erasmus. Baths are good in moderation. This sounds like Locke. (Cf. Woodward, Desiderius Erasmus concerning the Aim and Methods of Education, p. 87.)

Vives (1492-1540) says the boys must exercise their bodies frequently, for that age demands growth and development of the strength which has been acquired, so that they may be able to accomplish further work, otherwise they are exhausted in a very short time, and then become good for nothing. There are games which combine honor with pleasure, such as throwing the javelin, playing ball or running. The aim of such games is to promote the growth of the

Locke understood the world and appreciated its dangers to youth. He deplored vice and the low state of morals of his day. Hence, he strongly insisted that the tutor should teach the pupil virtue and form in him permanently fixed habits. The ideal tutor, according to Locke's estimation, should be a man of knowledge, experience, and possessed of an unblemished character. From a practical viewpoint, the qualities of mind and heart demanded of the tutor were to be of a high order. His estimate is not overdrawn, although Hallam thinks Locke's ideal tutor is an impossibility. However noble Locke wishes the tutor to be, this ideal would have been ennobled still more, had he required the Christian qualities, for these would raise the educator above worldly considerations and actuate him to labor with supernatural and truly Apostolic zeal and disinterestedness.

Religion was not wholly shelved in Locke's scheme, but we cannot admit that its practice, as inculcated according to his theory, would ever make Christian men and women. There was lacking that sublime faith and ardent charity, the very bed-rock of religion. His was a convenient religion, one of utility, and of external show. The sublime truths, as taught by Christ, the Model Teacher, found no place in Locke's plan. If the pupil followed his teaching of religion, it would lead, in its last analysis, to rationalism, materialism, if not to scepticism.

Plato and Aristotle taught the necessity of virtue, but from a merely natural standpoint. Locke's ideas concerning virtue are more natural than supernatural. It was a convenient garment to put on to win the esteem and praise of men. His conception was purely natural and certainly far removed from the Christian ideal and

body. The whole care of health is directed to make the mind vigorous and to attain what Cicero most desired from the Gods, *mens sana in corpore sano*; then to strengthen and refresh the mind so that it may be fit for its daily work. Thus we see that Vives expressed almost the same thought concerning health as Locke did two centuries later. (Cf. Watson, Vives; On Education, p. 121.)

practice. The supernatural element was wholly eliminated and had no place in his moral system. The true cornerstone was wanting. Merely to mention God and the Decalogue, with the counsel of saying a short morning and evening prayer is not religion, for there is no inspiring, living faith and quickening charity, two essentials to make it active and meritorious. Virtue without religion is an anomaly. Moreover, virtue, such as taught by Locke, may make a polished gentleman, but not a true Christian gentleman. It is noticeable that in Locke's moral teaching, there is no mention of a trained Christian conscience nor its functions, an element most important to correct Christian living. To shine in society and to be pleasing and agreeable to men, appears to be the sole motive of conduct. The verdict of society is to act as guide and mentor.

Locke, indeed, thinks of virtue, wisdom, and breeding, as things inculcated and worked into youth. But thinkers, such as Pestalozzi and Froebel since Locke's time, and, indeed, Comenius before his time, have held that the seeds of virtue and wisdom are implanted in us by Nature, and that these must be developed under the "benevolent superintendence" of parents and educators. If we take up this standpoint, there seems far too much artifice in many of Locke's proposals. They even at times verge on "white lies" or "pious frauds," as did those of Rousseau, who in this was probably Locke's disciple.²⁴⁴

According to Hibbin, "Locke's theory of Morals is the logical outcome of his psychology of the senses. If all the complex ideas of our knowledge are traceable at the last analysis to primary sensations, then the pleasure or pain tone of these sensations will eventually colour and determine the nature of those particular complex ideas which we call moral. The distinction between good

²⁴⁴Cf. Quick, *Thoughts*, Introduction, p. iv.

and evil from this point of view is one which is based upon the more primitive distinction between pleasure and pain."²⁸⁵

Again, "the mingled elements of Locke's moral philosophy are distinctly separated by most of his followers. His utilitarianism resting upon the basis of a sensualistic psychology of pleasure and pain is adopted; his idea of a body of moral principles mathematically demonstrable is ignored; and his theological account of our supreme moral incentives is rejected. Whether it be possible to harmonize the various phases of his ethical system or not, it at least must be conceded by the most valiant champion of Locke that the utilitarian aspect of his theory of morals is the one which profoundly affected the various currents of thought in the eighteenth century."²⁸⁶

(To be continued)

²⁸⁵The Philosophy of Enlightenment, p. 254, for Locke's particular viewpoint, cf. Essay, Bk. II, c. 20, 2, 3.

²⁸⁶Ibid., op., cit., pp. 258, 259.

EDUCATIONAL NOTES

COLLEGE ENTRANCE CREDITS IN COMMERCIAL SUBJECTS

The committee appointed at the second Commercial Education Dinner Conference held by the United States Bureau of Education in conjunction with the Vocational Education Association of the Middle West, Wednesday evening, January 11, 1922, recommends transmission by the Commercial Section of the Vocational Education Association of the Middle West to that association for endorsement:

1. A declaration of policy which will best encourage and enable students to continue in higher institutions their preparation for business, thus assuring to industry and commerce a constant and adequate supply of efficient personnel, trained in particular for supervisory and management positions; and to this end that secondary schools and colleges and universities working jointly through customary agencies, effect such a revision and articulation of secondary commercial education with higher education as will achieve this object.

2. That the commercial course in secondary schools include the three following sequences: English, Social Sciences, and Mathematics and Science (Commercial Geography may be offered as a part of the Mathematics-Science sequence if not presented in the Social Science Group); that a minimum of three units be offered in each of these sequences.

(One unit of Business English may be offered in the English sequence. One unit in United States History and Civics shall be included in the Social Science sequence. Social Science may include: Industrial History, Commercial Geography, Commercial Law, Salesmanship, and Economics. One unit in Commercial Arithmetic may be offered in the Mathematics-Science sequence.)

3. And further, That whenever elected at least two units must be taken in any one of the following technique groups: (a) Accounting, (b) Secretarial, (c) Merchandising.

In group (c) or Merchandising, at least one unit must be offered as prerequisite in either Industrial History or Commercial Geography or one-half unit in each.

THE REORGANIZATION OF MATHEMATICS IN SECONDARY EDUCATION

The complete report of the National Committee on Mathematical Requirements is in the press and will be ready for distribution in April. It is published under the title, "The Reorganization of Mathematics in Secondary Education," and will constitute a volume of about 500 pages. The table of contents given below indicates its general character.

Through the generosity of the General Education Board the National Committee is in a position to distribute large numbers of this report free of charge. It is hoped that the funds available will be sufficient to place a copy of this report in every regularly maintained high school library and also to furnish every individual with a copy free of charge who is sufficiently interested to ask for it.

The table of contents of the report is as follows:

Part I. General Principles and Recommendations

- Chapter 1. A brief outline of the report.
- Chapter. II. Aims of mathematical instruction—general principles.
- Chapter III. Mathematics for years seven, eight and nine.
- Chapter IV. Mathematics for years ten, eleven and twelve.
- Chapter V. College entrance requirements.
- Chapter VI. Lists of propositions in plane and solid geometry.
- Chapter VII. The function concept in secondary school mathematics.
- Chapter VIII. Terms and symbols in elementary mathematics.

Part II. Investigations Conducted for the Committee

- Chapter IX. The present Status of Disciplinary Values in Education, by Vevia Blair.
- Chapter X. The Theory of Correlation Applied to School Grades, by A. R. Crathorne.
- Chapter XI. Mathematical Curricula in Foreign Countries, by J. C. Brown.
- Chapter XII. Experimental Courses in Mathematics, by Raleigh Schorling.
- Chapter XIII. Standardized Tests in Mathematics for Secondary Schools, by C. B. Upton.
- Chapter XIV. The Training of Teachers of Mathematics, by R. C. Archibald.
- Chapter XV. Certain Questionnaire Investigations.
- Chapter XVI. Bibliography on the Teaching of Mathematics, by D. E. Smith and J. A. Foberg.

FROM THE UNITED STATES BUREAU OF EDUCATION

To give children the greatest possible advantage from the schools and at the same time to cut down unnecessary costs, Denver schools are reclassifying all pupils according to mental age, studying the cost of instruction per pupil, helping children choose vocations when they leave school, and doing everything else they can to prevent waste in instruction, according to the December *School Life*. That the same tendency to give the new generation the best educational results possible is found all over the United States and in other countries is indicated by other articles in the same issue. The American Legion is taking a stand for spreading Americanization through the medium of the schools, and in accordance with this movement, Dr. Jno. J. Tigert, the U. S. Commissioner of Education, has arranged for the distribution of free copies of the Constitution of the United States.

The new interest that the United States is taking in the rest of the world is reflected in college courses of study from California to Maine. Seventy-one colleges and universities are listed in *School Life* as offering courses preparing young men to represent the United States in foreign trade and other foreign service, the University of Washington enrolling 407 students in this field. Georgetown University offers a complete curriculum in preparation for the steamship business, an important step in the advancement of the United States in its new era as a shipping nation. Establishment of a graduate school of geography at Clark University shows the same spirit of keeping up with foreign affairs. The international trend of education is further shown by the great number of foreign students who study in American institutions, more than 1,400 being registered in the higher institutions of New York City alone.

German education is trying to rid itself of the old militaristic ideas and to give the common people some of the educational advantages which formerly belonged only to the upper classes. Teaching practice in central and northern Europe is discussed in this number by Dr. Peter H. Pearson, who spent most of last year in Europe studying educational affairs. This article is one of a series of studies of European

education by Dr. Pearson which have been appearing in *School Life*. A report from the Philippines shows that American schools are influencing nomadic Filipinos to settle down and form permanent communities under the guidance of "settlement farm schools."

School Life is the official organ of the U. S. Bureau of Education. The principal function of that bureau is to collect information as to educational progress and disseminate it among school men and women throughout the country. In the bureau's early years it published little besides an annual report of formidable proportions, but it became apparent that big volumes issued at long intervals did not meet the need of American school people, who are not satisfied to wait a year for their information. The practice arose therefore of issuing "circulars of information" and "bulletins" which usually consisted of monographs of considerable extent. These added greatly to the usefulness of the Bureau of Education, but they did not fill the demand for up-to-date information of important movement and events. Brief leaflets were issued, therefore, when occasion required, and these in turn were supplemented later by mimeographed circulars, which could be prepared quickly and issued frequently.

All these methods of diffusing information have been continued by the new commissioner. They do not, however, either singly or in the aggregate, completely meet the demand, according to Commissioner Tigert, who discussed the matter yesterday. A method is required of collecting information systematically and of publishing it regularly, frequently, economically. This need was met by the establishment of the periodical *School Life*.

This publication has proved to be of great use to educators and it is in such demand that the free edition of 40,000 is insufficient, Dr. Tigert stated. It has been necessary to establish a subscription list, and the Superintendent of Documents will send the publication regularly to those who pay the actual cost of printing from stereotype plates, namely, 30 cents a year.

The mimeographed leaflets that formerly came from the Bureau of Education literally by millions have almost entirely

ceased since *School Life* has been issued; and the printed leaflets have been greatly reduced in number. The periodical covers the ground far more effectively and economically. Its cost is actually less than that of other forms of distribution, and it presents a more pleasing appearance and bears an aspect of permanence which the mimeographed material lacks.

School Life is one of the 41 government periodicals whose publication was suspended December 1 because authority for them lapsed at that time. The further existence of all these periodicals depends on the passage of Senate Joint Resolution 132, which has passed the Senate and is now before the House of Representatives, or of some other measure with like purpose.

THE NATIONAL EDUCATIONAL ASSOCIATION AND THE
STERLING-TOWNER BILL

At the Chicago meeting of the National Educational Association, on February 27, according to press reports, a difference of opinion developed over the need for a centralized direction of the nation's educational activities in charge of a member of the presidential cabinet. The need for such a national organization was urged by George Strayer, of Columbia University, who declared:

"Good administration, the structure of our National Government, the practical importance of education in our national life—all call for recognition of education in our Federal Government through the establishment of a national department of education with a secretary in the President's cabinet."

Alexander Inglis, of Harvard University, opposed federal support and direction of public schools as "fundamentally unsound policies of government." Long distance governmental interference in school administration he denounced as "vicious."

"The proper function of the Federal Government in education is that of guidance and stimulation through investigation, through the scientific study of educational practice and educational conditions on a nation-wide and comprehensive scale, through the collection and dissemination of information and otherwise, when called upon by states and communities for expert service," he said.

Professor Inglis was the only speaker to oppose the Ster-

ling-Towner bill, a measure embodying policies for which the National Educational Association has been fighting for three years. This bill would place a secretary of education in the President's cabinet and permit the appropriation of upward of \$100,000,000 annually for educational purposes.

"Let us not be deceived," he asserted. "All acts providing for federal subsidies in aid of education carry with them the dynamite of federal participation in the control of education and the determination of educational policies. When that bomb explodes it will be of little service to have their advocates protest that they did not know their measures were loaded. The 'fifty-fifty' policy is one of the most subtly dangerous inventions of modern politics, at least as far as education is concerned."

REVIEWS AND NOTICES

First Grade. A Course of Study with Detailed Selection of Lesson Material, Arranged by Months and Correlated. Revised edition. Diocese of Cleveland, 1921.

The rôle of a Course of Study in a school system is fundamental. Upon it everything turns. It directs the activities of the teacher, is the basis of constructive supervision, and aids in making all things count for character formation. It goes far towards insuring the effective teaching of the fundamentals and makes for some uniformity of results throughout the system.

The form that a Course of Study should take is open to some difference of opinion. There are some who scent interference with individual initiative, and they would confine the course to a mere outline of topics, leaving development to the judgment and individuality of the teacher. Others believe that the teacher requires more than this and that the inclusion of detail will save her an amount of labor and make her task more definite. They regard the Course of Study as a Teachers Manual and feel that, if it is properly built up, with the advice and cooperation of teachers and supervisors and administered in an intelligent fashion, it will not prove a burden nor will it shackle the individual.

Such is the Course of Study for the first grade, worked out under the direction of the Diocesan Superintendent of Schools in Cleveland. It bears evidence of much painstaking labor and constructive thought and is replete with splendid suggestion for the primary teacher. An introduction stresses the importance of the work of the first grade and its difficulty. There follows a brief treatise on the individual branches, Religion, Nature Study, Oral Language, Spelling, Penmanship, Reading, Physiology, and Hygiene. A detailed plan for the first day is worked out.

The rest of the book follows the work of the year from month to month. A wealth of practical detail is included. There are bits of music, drawing and detailed type lessons. Correlations are indicated at every step. The reading material is

based on the First Book of the Catholic Education Series and offers a splendid guide to the teaching of this method. Glancing through the work, one realizes how Cleveland achieved the splendid results that gladdened the heart of Dr. Shields and disarmed his critics.

The fact that the course is based on a particular series of readers in no manner detracts from its general usefulness. It should prove valuable as a basis of work in normal novitates. Supervisors will consult it with profit. Schools using the Shields books will find in it just the direction they need.

Dr. Kane says in his foreword "We shall be satisfied if our efforts bring success to the teaching of the Shields Readers." We are safe in saying that nothing that has appeared to date has as much promise along this line. The superintendent and his helpers are to be congratulated on a splendid piece of work.

GEORGE JOHNSON.

An Industrial History of the American People, by J. R. H. Moore (of the Indianapolis Manual Training High School). New York: The Macmillan Company, 1913, 1921.

Mr. Moore has written an interesting textbook on the social and economic history of the United States, with special reference to the commercial high schools, which for practical reasons stress this phase of our national story. It is a volume which the teacher of American history will do well to place in her private or school library, for it will offer valuable supplementary reading for the standard course and text in political history.

The subject-matter in essay form is grouped under such chapter headings as: Fisheries, Lumber, Fur Trade, Domestic Problem, Agriculture, Commerce and Money in Colonial Times, Colonial Government, Our City Problem, Agriculture in the Nineteenth Century, Money Question, Manufacturing, and Transportation. Some of the headings leave one in doubt as to contents; for instance, under "City Problems" is to be found a discussion of immigration. Within the chapter the chronological scheme is followed. Organization is always

quite as difficult as selection of material, with the danger in this case of confusing a student who lacked a fair outline of American history as a background. For this reason, the reviewer believes that a book on the plan of Professor Cheyney's "Industrial and Social History of England" is better adapted for class use, organized as it is chronologically by epochs in the national development, with brief, succinct political summaries of the epoch and emphasis upon the various social and economic movements within the period. The latter method results in a more definite statement of facts, less generalization, and a better apportionment of matter.

This text should have been revised to date, and much more space and attention should have been given to the period of America's real industrial expansion, since the Grant administration. Aside from this general criticism, an occasional faulty impression or interpretation of a movement, and the usual error in detail, there is little in the volume to challenge dissent.

The good attributes are numerous. Well written in a diction clear and simple, the book will be read with ease and pleasure by the student. Maps and illustrations are well chosen. The tone is broadly tolerant, fair to race, section, and class. It is conservative, but gives the impression of justice to labor and capital. It teaches democracy and an appreciation of America, its ideals and opportunities.

RICHARD J. PURCELL, PH.D.

Second Latin Book for Junior High Schools, by F. W. Sanford, University of Nebraska, and H. F. Scott, University High School of Chicago. Chicago: Scott, Foresman and Company. Pp. 408.

The present volume is the promised companion of the First Latin Book for Junior High Schools in the Lake Classical Series. The First Book takes the pupil by easy stages through the forms of declension and conjugation to which the book is restricted and presents only the more important case constructions. It is the main aim of the Second Book to complete the presentation of declension and conjugation and to furnish an abundance of simple reading matter.

The truly generous amount of material contained in this volume is arranged as follows:

I. Ten review lessons covering the principles of case construction presented in the First Book.

II. The subjunctive mood left out of the First Book; simple reading matter, consisting of the stories of Perseus and Hercules taken from Ritchie's *Fabulae Faciles*.

III. The inflections and principles of syntax postponed from the First Book, in a series of thirty-five lessons, with the number of subjunctive constructions considerably limited.

IV. A third story from *Fabulae Faciles*, that of the Argonauts, with minor changes from the original form so as to illustrate subjunctive constructions; stories from Roman history simplified from the first book of Livy, and the *Urbis Romae Viri Illustres*; and finally the first book simplified of Caesar's Gallic War. To the end of the Roman stories the text is furnished with page vocabularies after the special manner of the Lake Classical Series.

V. Exercises in composition, one for each week of the time likely to be available after the Lessons are completed; a Grammatical Appendix for convenient reference; a short list of English derivatives from Latin to be found in the terminology of elementary science, grammar, geography, and elementary mathematics; and notes to aid in the translation of the Latin stories.

This brief outline of the book's contents shows how the study of the forms and the study of the syntax are mingled throughout as in nearly all modern elementary Latin books, in spite of many decided advantages in the retaining the order of the grammars. The most serious defect, however, in the light of modern methods of teaching Latin is the lack of English derivatives in the vocabularies of the regular lessons. Of the many ideas advanced for improving Latin teaching, the proper use of English derivatives is perhaps most generally accepted, and it is a pity that the authors of the present book have not recognized it in the vocabularies.

However, we believe this work and its companion to be the only worthy attempt to meet the needs of beginners in Latin of the Junior High School. While we believe the mate-

rial contained herein altogether too extensive for the second year of a Junior High School, yet by a judicious selection on the part of the teacher the book may be used very successfully.

ROY J. DEFERRARI.

First Annual Report of the Parish Schools of the Diocese of Harrisburg, June, 1920, to June, 1921.

The first official report of the superintendent of Harrisburg schools is admirable for its brevity and its tone. It contains the essential statistics as they have been regarded by Catholic superintendents, so that one can readily see the dimensions of this system as measured by the common standards. It appears at once to be larger than one would expect in view of the Catholic population of the diocese. Of the seventy-five parishes, fifty-two have schools, and of this number twenty-two are high schools. The enrollment, 12,241, is also proportionately large. The other important statistics as to grades, teachers, etc., are conveniently given.

The teaching of religion is the first topic discussed at any length in the report. The superintendent bases his reflections on the condition of the teaching of this subject as he has observed it and makes some excellent observations as to improvement, especially in methods. While other important questions are treated, e.g., retardation and the course of study, the early attention to religion in the report is a good augury of the direction which the superintendent's zeal will take in the future. His recommendations are all moderate and reasonable and no doubt will be well received by his teachers and other colaborers. The tone of the report is that of an earnest appeal.

PATRICK J. McCORMICK.

Learning and Living, Academic Essays by Ephraim Emerton.
Cambridge, Mass.: Harvard University Press, 1921. Pp. 325.

"Learning and Living" is an admirable collection of forth-looking, outgoing essays on education. To the college professor and his students, to parents and the educated public generally this volume presents something of worth. Its educational

usefulness, in the midst of so much that is useless among our present-day pedagogical writings, cannot honestly be overestimated. It can properly be left on the library table, and therefrom, the more frequently the better, be taken up as a source of inspiration, as a fount of information or as a worthy means of rest and enjoyment.

The essays cover a wide range of subjects and hence appeal to the various tastes and needs of the cultured readers for whom they have been prepared. Perhaps among the nine papers that make up the volume the best in order of excellence may be said to be: The Discipline of a University College, The Choice of Studies in College, What to Do with a Boy, and the Academic Life. The other papers are: Gentleman and Scholar, Travel as Education, The Academic Study of History, The Rational Education of the Modern Minister, and The Place of History in Theological Study. The ensemble, as the author says in his preface, is the result of a long and varied experience, garnered 'midst the resistless march of time. This feature, together with the clarity and comprehensiveness of the author's vision, makes the subject of these pages, and especially of those selected as the more excellent, of great value. If our college disciplinarians and teachers would read and apply the points made by Dr. Emerton in his essay on The Discipline of a University College, the character-destroying effects of the "*ad oculum servientes quasi hominibus placentes*" would soon be eliminated.

The prudent and broad-minded suggestions presented in the essay, Choice of Studies in College, are invaluable. Lack of space prevents us from indicating them here. His calm yet forceful defense of the study of Latin and Greek is of especial worth. Teachers of the classics will do themselves a service to read and ponder the points made between pages 175 and 180 of this volume. The sharpest yet truest statement in this essay is the following: "The reason why classical teaching has so largely failed to leave on our youth the kind of impression that would cause them to rally to its defense against all attacks has been that it was such incredibly bad teaching. For the contempt into which it has fallen, classical teachers have mainly themselves to thank. The question of

its permanent value in a scheme of liberal education is not thereby affected at all."

Equally cogent are the ideas made by the author in his essay on *What to Do with a Boy*. A better defense of home influences as a factor in education has yet to be written. The de-Americanization process as carried on in our so-called select boarding schools is properly scored. Snobbery and class are the factors which all true Americans regard as most detrimental to the honest democracy of the Republic. As our author says:

It is a singular fact that institutionalism in education should have taken on such an extraordinary development at the very time when it is being repudiated in every other field of social effort. Our organizations for charity and for the physical and mental welfare of the community have long since come to see that the best results are obtained by distributing the persons needing help as widely as possible. We do not now send the dependent orphan into an "asylum" but into a family. . . . The older order we stigmatize as "pauperizing." Only in the education of our "best" youths we are more than ready to pauperize. We deliberately deprive them of the very advantages we are so anxious to give to our really dependent classes.

The dignity of labor and its consequent rewards are skillfully set forth in the essay on *Academic Life*. No college teacher can read this essay and be honest in advocating narrow specialization except as the wooden horse, which contains the forces destructive of true culture.

Rightly, then, may Dr. Emerton say in the concluding words of his preface, "the threads that run through the essays are the value of hard work done 'as by God's law'; the freedom of the teacher to teach and the learner to learn; the discipline of the remote aim and the responsibility for reaching it; the folly of educational tricks and short-cuts; finally the justification of all educational effort by its bearing upon the associated life of men. In the continuous interrelation of Learning and Living lies the hope of the Republic."

LEO. L. McVAY.